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A Journal of Religion



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By Herbert Danby

Will the Students Leave
the Y. M. C. A.?

An Editorial

The New Woman—Free Yet Bound

By Joseph Ernest McAfee

Fifteen Cents a Copy—June 23, 1927—Four Dollars a Year

Entered as second-class matter February 18, 1892 at Chicago, Ill., under the act of March 3, 1879. Published weekly and copyrighted by Christian Century Press, 440 S. Dearborn St. Chicago.

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The CHRISTIAN CENTURY

— An Udenominational Journal of Religion —

Volume XLIV

CHICAGO, JUNE 23, 1927

Number 25

EDITORIAL STAFF—CHARLES CLAYTON MORRISON, EDITOR; PAUL HUTCHINSON, MANAGING EDITOR; WINFRED ERNEST GARRISON, HERBERT L. WILLETT, HENRY S. HUNTINGTON, REINHOLD NIEBUHR, LYNN HAROLD HOUGH, ALVA W. TAYLOR, JOHN R. EWERS, JOSEPH FORT NEWTON, FRED EASTMAN, T. C. CLARK, EDWARD SHILLITO

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EDITORIAL

THE OMISSION of the name of Dr. Peter Ainslie from the list of delegates to represent the Disciples of Christ at the Lausanne conference came with a shock of surprise to those who know what a large place the appeal for Christian unity has had in the program of the

Disciples Omit Ainslie from Lausanne Delegation

Disciples and who also know—as everybody does—that Dr. Ainslie has been the most conspicuous, persistent, and persuasive advocate of unity that the Disciples have ever given to the world. He has been for many years the apostle of that cause. He was virtually the founder of their association for the promotion of Christian union, and its president until last year, when he resigned under the pressure of the conservative element. He was the founder, and has been from the beginning the editor, of the Christian Union quarterly. He has lectured and preached, written and traveled in the interest of this cause without intermission or cessation for the past twenty years. He has become a symbol, a voice, a banner, and a clarion of unity. Now they leave him out of the company of the men who are to represent them in the conference on faith and order! The thing would be incredible if it had not happened. Now that it has happened, outraged members of the communion are cooperating in promoting the raising of a

fund to pay Dr. Ainslie's expenses to Lausanne. (The receiver of this fund is Rev. Finis Idleman, 142 West 81st street, New York.) This ought to be done, and it will perhaps be all that can now be done to repair the damage. But the impression remains that the failure to include him from the first in the list of delegates is a token of timidity in the presence of a Christian union movement which has grown to proportions terrifying to those who have been advocating it with great urgency but who do not know what to do with it now that it is here.

New Policy of Association For Christian Union

IT IS HAPPILY true that this attitude of reaction does not represent the whole body of Disciples, but it represents enough of them to determine their present policy in this matter and to color the present activities of their association for the promotion of Christian union. Since the retirement of Dr. Ainslie from its presidency, this association, under the direction of excellent men of large and liberal views, has devoted itself to preaching unity to their own people who are supposed to be already irrevocably committed to it and has ceased those interdenominational activities in which it engaged under his administration. Perhaps, after all, the Disciples need it most. But it is so easy, and so futile, to get the applause of any gathering of Disciples by a ringing denunciation of sectarianism and an appeal for union, so long as there is a careful avoidance of any program that has a chance of success in the modern world, that one cannot view with complacency the retirement of the man who, more than any other, seemed capable of quickening in them a zeal for unity which would be more than enthusiasm for a word. It is by no means necessary that every Disciple should agree with Dr. Ainslie in his views of the program by which the unity of the church is to be attained, though thousands do. But it is urgently necessary, if they wish to preserve their own unity and speak with a voice that shall have any weight in the councils of the assembled representatives of Christendom, that they shall not deprive themselves of the service of the man who has done more than any other to let the world know that the Disciples exist and that the advocacy of Christian union is foremost among their aims. If the Disciples' advocacy of unity is to be taken seriously by other communions this is one thing which they must do. Send Ainslie to Lausanne!

Where the Truth Is No Defense

MR. GEORGE DALE, of Muncie, Indiana, unless the governor pardons him will be compelled to serve ninety days in prison for contempt of court. The judge who pronounced this sentence escaped conviction in the state senate on Dale's charges by only two votes, after his impeachment had been voted in the house of representatives by ninety-three to one. The senate voted thirty-two to seventeen to remove the judge from the bench. In other words, he was saved only by the two-thirds rule. Dale accused the judge of unfairness, bias and irregular action in the drawing of juries. He offered to prove his charges in open court but was denied the opportunity. He appealed to the state supreme court and this high tribunal denied his appeal on the frankly stated theory that, in contempt cases, the truth is no defense. Dale made his charges in his newspaper and, so it seems, proved them to the satisfaction of six out of seven of the state legislators. There is no doubt that he convinced the overwhelming majority of the public. Some of the most prominent citizens of Muncie risked their own personal freedom by voluntarily making themselves guilty—if Dale was guilty. In the impeachment hearings many of the legislators made the same charges the editor had made, and in voting impeachment by a unanimous vote, lacking only one, the house officially repeated the very things for which Dale now goes to prison. There may be involutions of the law, or at least of the legal mind, under which a logic can be found to justify the judicial rule that the truth is no defense in cases of contempt of court. The lay mind finds it difficult not to believe that justice, personal rights, and the constitutional guarantee of freedom of speech are, by such a ruling, all denied. It sounds as though the judge is now to succeed to the prerogative of the king who once could do no wrong. If men lose respect for the courts under decisions like these the judges have only themselves to blame.

The Church Nobody Knows

IT WAS OBVIOUS that, after gaining the public ear so successfully with his discussion of the man and the book that nobody knows, Mr. Bruce Barton would sooner or later have something to say of "The church that nobody knows." He says it in Collier's. His analysis of the church is, we think, more valid than that of the man and the book. The unrecognized but necessary qualities of the church are, he thinks, those which it can learn from business. They are five. First, honesty. Business wants to know the truth about itself, to know its liabilities as well as its assets, to find its own weaknesses. The church too often tries to hide its failures under smooth phrases and inaccurate statistics. Second, faith. Business has research laboratories and welcomes the most revolutionary discoveries. The church is afraid of change in conditions or methods. The church, like business, must be brave enough to trust the future. "A hundred years from now there will still be God and there will still be people, and the church, if it is anything, is the linking of people with God." Third, adaptability. As social conditions have changed, the methods and even

the functions of the church must change. An isolated rural people needed the church as a social and intellectual center. Crowded urban people do not need more gregariousness on Sunday so much as isolation, domestic life, and open air. The church is reduced to its primary function as a headquarters for spiritual inspiration and an oasis of reverence and peace. Fourth, fidelity to its goals. Business checks up on itself to see that it is pursuing its proper objectives. If the church did, it would discover that it had reversed many of the ideals of Jesus. He was merciful, liked to see people happy, was easy on human weakness and frailty and harsh only toward avarice, pride, censoriousness and greed. Fifth, personnel. Business chooses its leaders with infinite care and gives responsibility only to those who have proved that they are worthy of it. The church keeps many of the best men out of its ministry and lets weak and inefficient ones in. The correction of the other faults will tend to correct this, for a church released from bondage to tradition will attract strong men into its service by giving them opportunity to do a man's work in it.

Can They Run Isaiah Out of Jersey?

A FLAGSTAFF in Plainfield, New Jersey, has precipitated one of the most revealing disputes of recent months. The staff, a beautiful bronze affair, supported by eagles with outstretched wings, and bearing a frieze of Greek warriors, is "dedicated to the memory of those who died in defense of their country." It stands on a piece of ground owned by a Presbyterian church, at the intersection of three streets, adjacent to the Plainfield city hall. On Decoration day the American legion, with other organizations of war veterans, refused to participate in a formal dedication of the memorial, or to march past it. The trouble has risen out of the fact that, below the frieze of warriors, there appears the prophetic word of hope: "Nation shall not lift sword against nation; neither shall they learn war any more." Legionnaires demand that a bronze strip shall be fastened around the staff, obliterating the quotation. A committee of the city council has already voted to approve this suggestion. If the full council concurs, then the trustees of the church will be asked to allow the city authorities to get rid of the words of the prophet. The commander of the legion post is quoted by the New York World as believing that it is no time for Americans to be quoting Isaiah while marines are hastening to China. He may be right, at that.

Fort Wayne Stones The Prophets

IN FORT WAYNE, Indiana, some village detective discovered that the general secretary and the industrial secretary of the Y. W. C. A. are members of the fellowship of reconciliation. The town is all excited about the discovery. A concerted movement is being made to force the resignation of the two young women, both of whom have capacities of leadership which are recognized beyond the boundaries of their city. They have years of constructive achievement behind them in the life of their city and have made staunch friends who are trying desperately to

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save their scalps. But the village patrioteers insist that they belong to an organization which is financed from Moscow, is dangerously subversive, and is directed by anarchists and communists, and that Fort Wayne must therefore rid itself of their peril. Such incidents as these justify the question whether mankind is really making very much progress. Decade by decade the pathetic drama repeats itself. The prophets are stoned by the very same pious folks who garnish the sepulchers of the prophets of another day. The fellowship of reconciliation is a group of earnest Christians who are a little more serious about the sermon on the mount than most of the professed followers of Christ. It has no more fellowship with the spirit of Moscow than Christ has with Belial. But it does insist on regarding the Christian enterprise as an adventure rather than as an insurance scheme. Therefore it is dangerous. Of course it is. We hope Fort Wayne will be saved from making a fool of itself, but if it does, people who are eager to give positions of leadership to prophetic spirits might do well to go to Fort Wayne and engage two efficient and consecrated young women who make Christianity live.

Methodists in China Plan Reorganization

AS ILLUSTRATING the far-reaching changes which impend in the Christian enterprise in China, the conclusions of Methodists in that country deserve attention. During the first and second weeks in May a conference was held in Shanghai attended by Methodist bishops and missionaries from all parts of the country, together with Dr. Ralph E. Diffendorfer, secretary of the mission board of the denomination. Chinese do not seem to have participated largely in the deliberations. Yet the conference has sent to this country recommendations that the Methodists in China should henceforth elect their own bishops in their own central conference; that title to church property in that country should be transferred to a Chinese holding body as soon as it can be organized; that the right of the Chinese to decide whether they wish to remain in the Methodist connection or join some new and inclusive Chinese church should be recognized; that the present general conference of the whole denomination should be reorganized into a central conference dealing only with American affairs, leaving a general conference for the wider concerns of the communion; that government requirements for the conduct of schools should be met, so long as the principle of religious liberty is recognized; that there should be voluntary attendance at religious services in mission schools, and that courses in religious education should be offered in such schools on an elective basis. Moreover, the Shanghai conference, in considering the conditions under which missionaries might return to their stations, decided that they should stay away until the factors which determined withdrawal had been rendered inoperative. Since these factors were largely Chinese resentment at the unequal treaties, this would seem to link this important mission directly with the effort to secure drastic treaty revision. Furthermore, it was decided that when the missionaries return they shall undertake no work that the Chinese, during their absence, have shown ability to conduct.

Newspaper Readers Render Thanks to Lindbergh

IN THE CHORUS of praise that has surged about Colonel Charles A. Lindbergh ever since the completion of his historic flight, the tribute of the ordinary American newspaper reader should not be missed. Almost a month has passed now since a lady murderer held possession of the front page. Day unto day uttereth speech, and hardly a mention of polite adultery enters the whole conversation. Night unto night showeth forth knowledge, and it is knowledge of something other than the exploits and technique of gunman gangs. Colonel Lindbergh has accomplished some wonderful things, both as a flier and as a public character, but nothing that he has done deserves more acclaim than his cleansing of the press. He has proved, so that even newspaper circulation managers have admitted it, that Americans are interested in something beside sash-weight killers and bathing-suit divorcees. It is probably too much to hope that, after this month of decency, our press will not go back to the old sex-crime formula. But there will be millions who will remember, with gratitude, these days when a blithe lad of twenty-five has held the columns of the press against all the unclean competition. As a matter of fact, we believe that it is possible to make a commercial success of a clean newspaper in this country even when there is no trans-Atlantic hero monopolizing the news. Some papers are proving this. And other publishers might be surprised to discover how much reaction there is among the plain people against the unhealthy journalism of these post-war years. This supersensationalized stuff, like any other drug, finally provides its own antidote. The public is pathetically eager for a change of journalistic diet. Lindbergh has proved it.

America Responds to French Peace Proposal

THE UNITED STATES has grasped the friendly hand stretched out by France. In an announcement couched in cautious diplomatic language, Secretary Kellogg says that this country will be glad to discuss with French envoys the treaty proposed recently by M. Briand, which would bind both nations never to engage in war against each other. While the French foreign minister has not yet followed up his original suggestion with any definite outline of the treaty which he has in view, this response from the American side makes it certain that official negotiations will eventually take place. All those who look with longing toward a day of lasting international peace must be thankful for this development. Two clear advances in the struggle to rid the world of war have already been registered by M. Briand's proposal and Mr. Kellogg's reply. The first is the acknowledgement of readiness on the part of an important European power to think in terms of the elimination of war as a legal institution. The second, and even more important, advance is the taking of the whole peace effort out of its former entangling alliances with the league of nations, thus giving American peace enthusiasts a chance to support a project that is not irretrievably bound up with the fate of that organization. A third advance is bound to come as soon as the negotiations

progress very far. Let but the commissioners of France and the United States agree that a treaty can be consummated pledging each never to resort to war against the other, and someone is bound to ask why such treaties cannot be made with other countries, and finally with and between all civilized states. Out of this first tentative, timid, partial step there should surely come the full stride toward true international outlawry of war.

Will the Students Leave the Y. M. C. A?

ATTENTION has been called before this in these pages to the tension existing between the student department of the Y.M.C.A. and the general movement. Since the new constitution of the Y was adopted at the general convention in Cleveland three years ago, the student department has become increasingly restive in its association with the general Y.M.C.A. What close students of the situation have long since regarded as inevitable has now happened with the resignation of the entire national student committee and the general secretary of the student movement, Mr. David R. Porter. These wholesale resignations reveal the seriousness of the situation and raise the question whether the time has not come for an independent Christian student movement after the pattern of that in Great Britain.

The situation is briefly this: Until the constitutional convention of 1924, two groups had been contending for mastery in the Y.M.C.A.—those who wanted to organize the Y on functional lines and those who believe in geographic organization. The constitution gave victory to the geographic school, that is, to the state secretaries and state committees. However, a sufficient number of sops were thrown to the student and other departments to encourage the hope that it would not be impossible to function under the new constitution. But the powerful state groups, with the letter of the constitution in support of their interests, have insisted on an increasingly rigid interpretation of the letter of the law with the result that the national leadership of the student movement has been placed in a more and more untenable position. It had position without power. Its advisory functions became so highly attenuated that in self-respect there was finally no course for it to pursue but to abdicate completely. This has now been done and the action of Mr. Porter and the student department committee confronts the general movement of the Y with the question whether it will make sufficient concessions to meet the demands of the student department or suffer the student movement to secede from the Y.

With the increasing emphasis in the colleges on democracy and self-expression, it is unthinkable that a Christian program which does not grow out of the life of the students and which does not unify their program will finally be able to hold their support. Student work under the authority of state committees will tend to become a tame kind of religious benevolence in behalf of students, the general tendencies of which will finally be dictated by the religious

and social prejudices of the people who hold the purse strings within the state. The kind of sane religious radicalism which has increasingly characterized the student department of the Y under Mr. Porter's leadership, and which has made a contribution of incalculable worth to American protestantism, cannot maintain itself in the long run if the unifying leadership of the movement is destroyed. There are state secretaries who are not antagonistic to present tendencies of thought in the student movement and who do not want to imperil its freedom of thought. But the ultimate effect of a rigid adherence to the present constitution is bound to be destructive of the radical temper and the unified power of the student movement.

It is because the leaders of the students see this so clearly that they have taken the action which has brought the whole issue to a focal point. There are now three possibilities in the situation. It is possible that the legalists, constitutionalists and bureaucratically inclined leaders in the general movement will give way sufficiently to permit the student movement to remain an integral part of the Y.M.C.A. This is a consummation devoutly to be hoped for. However, the attempts to establish a *modus vivendi* have been so numerous, and to date fruitless, that there is only a remote possibility of this happening. Probably nothing less than a thoroughgoing espousal of the student cause by Dr. John R. Mott will bring such a result about. Doctor Mott is too closely related to the student movement to be unaware of the stakes it has in this contest. Spiritually, he must be with the student cause. It is a question, however, whether the years which he has spent in administrative adjustments and compromises have not made him incapable of the kind of bold action which the hour requires.

If Doctor Mott does not act, the great probability is that the students will withdraw from the Y.M.C.A. This will mean either a unified and independent student movement or—and here is the rub—it will mean an independent movement competing with state controlled student work. The present indications are that most of the larger universities would join an independent movement, while many of the smaller schools, which need the kind of part-time secretarial help which state committees are able to furnish, will continue in their loyalty to the old order. Ultimately, of course, a vital independent student movement will be able to draw the smaller as well as the larger college groups into its orbit, partly because of its general appeal to the student mind and partly because it would without a doubt be able, in time, to raise sufficient finances to offer the smaller colleges secretarial and administrative assistance. It is possible, however, that years of destructive competition might precede such a final reunification of the college forces.

It is for this reason that the sane student leaders are not at all anxious for a break. They will make more than one concession to maintain fellowship with the Y.M.C.A. But the present disposition of the men in the seats of power is to insist on the constitution and let it go at that. Dean Thomas Graham, a member of the national student committee, who has headed a commission which tried futilely for over a year to find a way out of the present impasse, reveals how serious the situation is when, in his letter of resignation from the national committee, he declares, "The years of study and service which I have given to the work

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convince me that no program which is at all adequate to the present situation can be devised under a rigid interpretation of the constitution." A constitutional amendment cannot go into effect until a year from this fall, even if there is a prospect of it passing a general convention, which is doubtful.

It would seem, then, that Doctor Mott and his associates are confronted with the grave responsibility of deciding whether or not they wish to sacrifice the fellowship of the students for the sake of maintaining the kind of organizational symmetry which the Cleveland constitution developed. The one ray of hope is that the memories of his youthful enthusiasms will persuade Doctor Mott to cast the die for the realities involved in the student cause as against the legalistic and bureaucratic considerations which have created the conflict. Considering the position which Doctor Mott holds in the world student movement and the vital relation which he once held to the American movement, it is almost unbelievable that he should remain inactive and neutral while forces are at work which will make a break in the fellowship of the students with the Y inevitable.

As the Delegates Depart

AT THIS MOMENT the representatives of thirty divisions of American protestantism are on the point of embarking for their journey to Lausanne. Those who go instructed have already received their instructions from the authoritative assemblies of their churches, and those who go uninstructed are not less well informed as to the ideas and attitudes of their several groups with reference to the questions which are to come under discussion. While the assembled delegates will have no authority to commit the constituent bodies to any program of action for the unification of the church in faith and order, they will be as accurately representative of the present state of Christian opinion as any group could be. Since they have their instructions and information, it remains only to give to them as they depart the assurance of the eager wishes and earnest prayers that go with them, and perhaps to add some unofficial warnings. The chief danger in a gathering such as this is to be, is not that it may break up in a quarrel, but that fundamental differences will suffer temporary eclipse in clouds of unctuous rhetoric and fraternal generalizations.

The Stockholm conference of 1926 dealt with questions of "life and work." Whatever differences of opinion may exist among Christians as to the requirements of the Christian way of life, they are not differences which have been organized, institutionalized, and crystalized along denominational lines. They do not concern the matters with which the builders and makers of sects have been primarily concerned. In the field of Christian life and work, no "distinctive pleas" and no "historic positions" have become the objects or the slogans of sectarian loyalties. Consequently, in the consideration of these vital practical questions, denominational lines of cleavage could be virtually ignored. But the Lausanne conference faces another and a far more difficult problem. It is to deal with questions of "faith and

order"—that is to say, with those very questions which have constituted the issues between the denominations and upon which the attention of all the creed-makers, the defenders of orthodoxy, the protectors of theological liberty, the ecclesiastical statesmen, and the makers and defenders of denominational machinery has been focused throughout the centuries.

Most of the existing divisions came into existence as affirmations of the divine authority and binding necessity of certain conceptions of faith and certain structural principles of the church. In a practical age, with a fresh and vivid sense of the social implications of the gospel, these considerations of doctrine and polity may drop into the background, and a new sense of spiritual unity may be born out of the experience of working together in common causes. From that consciousness of a potent but invisible unity comes the desire for a unity which shall be visible and organic. This is as it should be, and as it naturally must be, as men give attention to Christianity as a way of life. But it must be remembered that it has come about by a shift of attention away from questions of faith and order. And now, what is going to happen to the program of unity when attention is explicitly and designedly shifted back for the purposes of this conference to those very questions of faith and order which have been the ground of all the division?

Obviously the problem is a difficult one and, as has been said, it involves two dangerous possibilities. The least of these is that the old spirit of controversy and mutual exclusiveness will break out again when the bodies find themselves upon the battlefield of their historic conflicts. Since the men who have been chosen as delegates are in general those who are most deeply imbued with the spirit and hope of unity, this is perhaps only a theoretical possibility. The other is that divergent and divisive conceptions of the nature of the church will be temporarily—but *only* temporarily—lost sight of in the joy of a great fellowship; that questions which cannot be settled without being thought through will be blurred in a mist of sentimentality; and that lack of a conscious tolerance for differences will be obscured by a cheerful assumption that differences do not exist.

The divergent conceptions of the church and of the requirements for unity may be said to be of these four types:

First, in the Catholic conception, the church is conceived as a body whose genuineness and whose very existence are dependent upon a continuity of ministry which alone guarantees the validity of its sacraments and gives it authority over all who profess the faith and seek to promulgate it. For the Roman Catholic, the church as an administrative, legislative and judicial body—*ecclesia regnans*, so to speak—is the hierarchy, with the pope at its head. The Greek Catholic view is virtually the same without the pope. The Anglo-Catholic theory admits lay participation in government, but with no essential difference in its understanding of the essential nature of the church as an authoritative body, bound together through the centuries and across the continents by a continuity of faith, ministry, and sacraments. For all of these the church is a mystical body, something other and greater than the sum of its parts.

Second, there is the view emphasized by the Lutherans and by some of the reformed churches that doctrinal agree-

ment is of the essence of Christian unity. A statement in the Lutheran, reporting a recent conference held at Harrisburg, Pa., preparatory to Lausanne, says: "The agreement on the doctrine of the gospel, which is our Lutheran position, is not at present considered seriously by the other groups as an immediate basis of approach. Apart from the Episcopal, Presbyterian and Lutheran churches, there is a very outstanding indefiniteness. There seems to be misapprehension of the necessity and value of creed. A very superficial understanding exists of the necessity of the expression of the Christian life in a definite confession of truth. There is no real evaluation of the fact that the church cannot have the bond of unity in peace unless it knows what it believes. For lack of a clear dogmatic statement, there exists much contradictory belief and much merely human philosophy." The assumption back of this view is that a dogmatic system can be formulated—has been formulated—including no ingredient of human philosophy, and consisting only of authoritative statements of divinely revealed truth. The only program of unity which can be contemplated from that point of view is one which is based upon persuading all the rest of the world, first, of the necessity of having a uniform and complete dogmatic system, and second, of the correctness of this particular dogmatic system.

Another group of denominations, restricting the field of necessary agreement to a much narrowed area, insists only upon a confession of faith in Christ as the son of God, the acceptance of two ordinances which are held to be authoritative in the form in which they received them, and the organization of the church in such form as to preserve the congregational independency which is understood to have been characteristic of the churches of the apostolic age.

Fourth: There are those who conceive of Christianity as primarily a way of life, inspired by loyalty to the personality and principles of Jesus, but involving no necessary commitments to any specific form of ecclesiastical organization or to any dogmatic system or to any program of indispensable sacraments and ordinances. For this group the church universal is the sum total of all local churches; the criterion of a church is the extent to which it functions in promoting the Christian way of life; and unity consists in the fullest mutual recognition and practical cooperation of the local units. Their hope of unity does not rest upon the expectation of agreement as to faith and order, but on emphasis upon life and work.

Generally speaking, each of these four groups has an inclusive attitude toward those which stand above it in the list and an exclusive attitude toward those which stand below it. The differences between denominations, therefore, cannot be stated simply in terms of what each can contribute to a united church—as an often-used phrase has it—but involve also differences in degrees of willingness to unite with those who hold different opinions as to polity, doctrine and sacraments.

Certain of the Episcopalians have made much of the statement that the approach to unity must be based not on minimums but on maximums; that is, not upon the construction of a union platform whittled down to a point where it would contain nothing that everybody does not accept, but upon enriching the common faith by the con-

tribution of all of those factors which the bodies now separated hold in trust for the united church of the future. It is not enough, they say, to formulate a plain and practical statement of a program upon which all agree, but we must go on to include the things which each has held as distinct. Such a statement gives a superficial appearance of proposing an admirable enrichment of Christian faith, but it is meaningless as a formula and worthless as a program for unity unless accompanied by the understanding that each may take what he will and leave what does not meet his approval in this combined and enriched Christianity without forfeiting his right to full membership in the united church. If each denomination will offer what it has and let each individual take what he wants, well and good; as when the good ladies provide a picnic dinner by pooling the resources of their pantries, but without the expectation or desire that any one person will eat all the kinds of sandwiches, pickles and cake that are offered by their joint generosity. But if these respective contributions mean that, for example, when the Episcopal church offers ordination in direct continuity from the apostles, all ministers must accept it in order to have standing in the church, and that when the Baptists offer immersion it is with the implication that the unimmersed shall not be received in the church at all, the program breaks down before it starts.

As the American delegates are holding their preliminary conferences during the quiet mornings and the long afternoons on shipboard, they may well face these questions with the same complete frankness, as well as friendliness, which must mark the proceedings at Lausanne if any progress is to be made. As a matter of information about each other's positions, it is well worth while to hold such a conference. There is usually too much dependence upon *ex parte* misrepresentations, not to say caricatures, of the faith and practice of other bodies. Face-to-face and eye-to-eye conference about faith and order, conducted in a fraternal spirit, will serve a good purpose—but only if

To Christian Century Poets

AS announced in January, prizes of \$50, \$25, \$15 and \$10 will be awarded the four poets contributing to *The Christian Century*, before October 1, the poems adjudged of highest merit. This offer is made through the generosity of Mr. E. M. Bowman of New York, Mr. Charles G. Blanden of San Diego, Mr. Thomas C. Clark and Mr. Charles R. Wakeley both of Chicago.

Miss Katharine Lee Bates of Wellesley, Mrs. Marguerite Wilkinson of New York and Mr. Edwin Markham of New York have kindly consented to act as judges. In making their selection of the "best" poems, the judges are given full liberty in applying their own standards of judgment.

Announcement of the winning poems will be made about October 20th.

THE EDITORS

the spokesmen for the several bodies state with unflinching courage the things for which they know that their respective groups will stand in any proposed union of the churches. There was never a finer opportunity in the world to combine clear thinking, precise speaking and friendly feeling, but the opportunity will be lost if the conference becomes a sentimental love-feast or an expression of compromise to which the represented bodies will not agree.

To our mind, it is unthinkable that there should be a sudden agreement upon a complete authoritative scheme of polity, doctrine, and sacraments. The path of unity lies not in the direction of eliminating differences of opinion or giving to one set of opinions the sanction of divine authority, but in developing such a conception of the church as will make unity consistent with liberty for individual variation.

The Bee with the Single-Track Mind

A Parable of Safed the Sage

I HAVE A FRIEND who knoweth all about Bees. And as I walked abroad with him, he stopped over a Dandelion Blossom and picked up a Bee. Now this was a stunt that my father could do, but I undertake it not.

And he said, Dost thou know that the Bee, albeit a Versatile Individual of sorts, hath still a Remarkable consistency in the matter of Single-mindedness?

And I said, I know that he hath studied Geometry and hath found that a Straight Line is the shortest distance between Two Points.

And he said, That is not the full extent of the matter. Behold this Bee, which I took from the Dandelion Blossom. Look at his Legs how they be laden with Pollen. And it is all Dandelion Pollen. When I release him, he will go to another Dandelion Blossom, and to no other. It is not true that in the improvement of each shining hour as the poet hath said, he gathereth honey all the day from every opening flower. He gathereth honey from only one sort of a flower. And though there be about blossoms of an Hundred Sorts yet will he gather Honey from only one sort on any one Expedition.

And I said, I suppose he knoweth that the market is better for White Clover Honey in its season. Doubtless he doth read the Rate-sheet, and doth co-operate with the Honey Producers in keeping up the Quality of the Goods.

And he said, We are very Grateful to him for that. But that is not the extent of his knowledge. Behold this Bee, which I take out of an Apple Blossom. There is upon him no Pollen of any sort save that of the Apple.

And I said, If I were a Bee I would stick around the Apple Blossoms.

And he said, Thou canst not tempt a Bee that is out in the orchard to go from an Apple Blossom to a Plum Blossom or a Pear Blossom. He goeth straight from one Apple Blossom to another. And the Bee that beginneth with the Pear or the Plum sticketh to that same Blossom for that whole day, and it may be for more than a day. He doth never mix the Pollen.

And I said, That is an interesting fact.

And he said, Yea. And thereby is it provided that the Pollen of a flower of one Species shall be carried to a flower of the Same Species, and thus there shall be true Fertilization, and all because the Bee hath a Single-Track Mind.

And I said, I believe there is something to be said in praise of men whose minds have more than one Track.

And he said, It may be, but it would ruin the entire Vegetable Kingdom if the Bee were to take lessons from them.

And I said, It doth ruin a number of kingdoms already that men's minds are so constituted. For while the man with a Single-Track Mind hath something to fear from Head-on Collisions when he doth meet himself coming back, still the other sort of folk run their minds off into a series of Sidetracks that never get them anywhere.

And he said, If thou art disposed to Moralize, take it for what it is worth. But I am a Student of Bees, and what I tell thee is Straight Goods so far as they are concerned. If the lesson hath value to Mankind, see thou to it.

And that is just what I am doing.

Sanctuary

BE NEAR me, God,
Here at this forest shrine;
Let my chilled heart be warmed
By fire from Thine.

Grave-rooted priests
Perform the seasonal rites,
The altar candles lit
By acolytes.

The city's threat
Shall not defeat me here;
My reborn strength shall slay
The gorgon, Fear;

And peace from heaven
With filtered sunshine drift
Between the leafy fingers
Druids lift.

MINNIE M. LA HUIS.

It May Be

IT may be Death shall simply be
The blowing through eternity
Some long-beloved melody
To deathless dreaming flowers. . . .

It may be Death shall only be
A sweet wind singing drowsily,
An old remembered fantasy
Of childhood's golden hours.

MIRIAM HEIDEMAN KRARUP.

The Modern Jew and Christianity

By Herbert Danby

THE END of the eighteenth century saw the Jews at a low ebb politically and at an even lower ebb culturally. In the middle ages, and for long after, compared with the Christians the Jews were an educated people: with them, at least among their men-folk, literacy was the rule, and not as with Christians, the exception. In their controversies with Christians, and especially in their private dealings with Christians, the Jews must always have cherished a conviction of their own superiority; that they had not the tact to hide this feeling may, to some extent, explain Christian exasperation against them.

JEWS LOSE CULTURAL LEADERSHIP

With the dawn of the nineteenth century the conditions were reversed. It was the Jews now who were examples of ignorance and superstition, and it was the Christians who had the monopoly of learning—who were hurrying forward and taking advantage of all the new developments in science and learning. Before, while suffering under political oppression, the Jew could always comfort himself by a feeling of his own moral and intellectual superiority. By the beginning of the nineteenth century he had quite lost this superiority. More and more the Jews had been cut off from the world: they were either confined to the ghettos in the big towns of western Europe, or segregated in towns and villages in eastern Europe, where they became stagnant both intellectually and economically. Whenever any of them had the courage to look out from the narrow confines of their petty community life, it was to see a Christian world which, in material and intellectual progress, left the Jew by comparison in the discomfort and obscurity of the middle ages. The Jews could only cultivate their old feeling of superiority by keeping their eyes rigidly turned inwards. Out of this lethargy the Jews, or some of them, were vigorously shaken by Moses Mendelssohn, the grandfather of Mendelssohn the musician. By introducing his fellow-Jews to the German language and literature, Mendelssohn first showed them their defects and gave them the key to the totally new and strange territory of western learning and thought.

A second factor in the changing situation was the gradual acquiring by the Jews in western Europe of political rights. It was the era of "emancipation," freedom in the political, educational, social and religious sense. The ideals which had found an outlet in the American and French revolutions continued to work, and one effect of them was the removal of the political disabilities of Jews in France, Germany, England, Italy and some other parts of Europe.

This all led to gradual change in Jewish life and mental habits. Formerly the Jew had the alternative either of leading a harassed, embittered, though sometimes profitable life in Christian surroundings, or of persuading himself that his own ghetto Jewish life, bound and hemmed in by the Talmud rules, was a higher, an all-sufficient life. Some there were, some there are still, convinced that this second is the true and altogether satisfying ideal for the

Jew. But with the early decades of the nineteenth century the Jew was no longer compelled to lead the stunted life of a social outcast in Christian circles, or reduced to persuading himself that life within the four walls of the Talmud was the ideal Jewish life. All life, learning and work now lay before him. But now he was not, as in the middle ages, the teacher, the leader in civilization; he was a mere learner, a beginner.

REFORM JUDAISM

A third factor to bring about a change in Jewish-Christian relations was a movement within Judaism—the so-called "Reform Judaism." In its beginnings reform in Judaism had very little in common with the idea called up by the protestant reformation in Christian history—the clearing away of centuries of practice and tradition in order to return to a simpler and supposedly purer form of the faith. The primary object in Jewish reform, the main object of its first promoters, was to fit Jews to take part in the wider world that had opened around them in consequence of the removal of most political disabilities. Thus, first and foremost, the traditional laws must be relaxed which forbade Jews to have anything to do with the culture of the age or with secular learning and literature other than Jewish literature. A new interest was taken in the idea of Judaism as a religion, as opposed to a complex, hemmed-in life; stress came to be laid upon the orderliness and seamliness of divine worship—following the model of Christian protestant churches; synagogue services were shortened, sermons and hymns were introduced in the vernacular, and much of the service itself was conducted in the everyday speech, instead of the rarely understood Hebrew. Subsequently far-reaching changes were introduced into the actual contents of Judaism. The Talmud and the Shulchan Arukh (the compendium of rules governing daily life, derived from the Talmud), though honored as Jewish tradition, were no longer regarded as absolutely binding.

It is impossible to discuss all the stages of reform Judaism. The gist of the matter is simply this: whereas the traditional orthodox Judaism claims to control the whole of a Jew—his nationality, his every habit, his secular thoughts and outlook, his family life, in fact his whole attitude to life—reform Judaism, on the other hand, pleads that the "Judaism" of a Jew should affect only his religious life. There are degrees of reform Judaism, from the comparatively conservative to the extreme left wing of liberalism; but they all agree in this, that "Judaism" is not to be bound up with Jewish nationality or culture; it is a religion only.

CHANGING ATTITUDES

What were the results? They may be reduced in number to two: one intangible, the other most tangible.

The first is this. The more a person is conscious of his own imperfections the less likely is he to brood overmuch upon the real, or supposed, imperfections in others; also, consciousness of one's own defects leads automatically to

the recognition of others' merits. For eighteen centuries Christianity had used its physical superiority to crush Judaism: scarcely ever do we find it striving first and foremost to impress the moral beauty of Christianity upon the Jews. Therefore no blame attaches to the Jews if they failed to see any moral beauty in Christianity. But the Christian's appetite for persecution—at least throughout much of the world—ended with the dawn of the nineteenth century. The Jew, in most of Europe and in America, found himself accepted as a human brother and a fellow-citizen. He was free and highly willing to take what he wanted of the Christian civilization around him; and he was extremely quick to adapt himself to it. He was able to shed his protective crust of Jewish customs and anti-Christian prejudices. There even arose generations of Jews ignorant of the anti-Christian weapon forged by their fathers of old—the cherished idea that Christianity was a fiction based on shameless lies. They were willing to admit that Christianity was a movement of service to the world.

JEWS TURN TO JESUS

The second result is this. In itself it is a development grievously humiliating to Christians. But it is one for which Christians must feel a measure of gratitude: no longer did the Jews rest content to base their conclusions about Christianity on Christians. They had the good taste to forget, so far as they possibly could, the terrible scourge that Christianity had been to them in the past—to forget the acts of Christendom and to think rather of its ideals. In short, they turned their faces away from Christians and gave their attention to the person of the Founder of Christianity. This is humiliating to Christians, but we cannot say that the humiliation is undeserved.

I speak now, of course, only of those Jews who troubled their heads about the subject at all: the mass of the Jews never did. Orthodox Jewry has tried its utmost to close its mind against the whole subject of Christianity; though if the Jews lived, as most of them still did, under the more harassed conditions and in the unfriendly surroundings of eastern Europe, they could at need always find combined comfort and vengeance by cherishing in their heart of hearts the puerile medieval Jewish fables about Christianity's origins. But their past memories and their present ideas of Christianity, and their ever-present dangers, convinced them that, in the face of the outer world, silence and the closed mind were their wisest policy.

CHALLENGE OF CONVERSIONS

But certain Jews there were who faced the subject of Christianity as an essential part of the world of thought in which they were at last permitted to roam at large. In a sense they were compelled to study the subject. They were influenced by the reform movement. In other words, Judaism had come with them to fulfil the duty of a religion only; it must meet their spiritual requirements. But though Judaism was to them no more than a religion, it was the religion which they openly professed. Therefore they must justify this preference, at least to themselves. Judaism and Christianity sprang from the same origins; they must closely resemble each other. What prevented the Jews from going a step further in their course of reform

and accepting that modification of Judaism contained in Christianity? They had to meet the challenge of such men as the learned Christian Hebraist, Franz Delitzsch, and prominent converts like Benjamin Disraeli, who insisted that Christianity was Judaism in a stage of higher and more cultivated development.

This stage saw the conversion of large numbers of Jews in Germany. We need not follow Jewish writers who attribute these conversions one and all to worldly motives and personal ambition. There may have been such; but it is more reasonable to see the great movement of conversion in the nineteenth century as an outcome of the factors we have seen at work. Many of the Jews were at last able to see Christianity through glasses no longer smeared by the mud and fog of former Christian treatment of them; and they no longer felt the straining of a purely Jewish conscience or a purely racial bond binding them tightly to their forefathers. All the more then were the leaders of Jewish life compelled to face the problem of Judaism's claim, as a religion, to persist face to face with its daughter faith, Christianity.

CHRISTIANS AS SEEN BY JEWS

Thus we may say that the nineteenth century sees the Jews examining for themselves the person and teaching of our Lord. They refuse to learn about Christ from Christians. Of this we dare not complain. The Christians have themselves alone to blame if the Jews failed to see Christ reflected in the lives of Christians. The Jews have studied the person and teaching of our Lord. They have reached certain conclusions. As Christians we know their conclusions to be imperfect, their picture of Jesus to be colorless and fragmentary. It is only Christians who can experience Christ to the full. But Christians, in the eyes of Jews, have forfeited the right to be interpreters of Christ. There we have the terrible tragedy of Christian Jewish relations. One way only lies open: that is, for the Christian to convince the Jew that *he*, the Christian, does indeed know Jesus, has indeed learned to follow Jesus, does indeed model his life on the pattern of Jesus, his Savior and Redeemer, and does indeed rank humility, love of his fellow-men, and forgiveness and forbearance as the indelible marks of the Christian life and character. Then, and not till then, can we expect that Jews will be prepared to listen to a Christian interpretation of Jesus as Christ and Redeemer.

Nineteen hundred years of Christian dealings with Jews have brought it to pass that Christians, the sworn soldiers and servants of Jesus, despite centuries of real Christian endeavor, in spite of the saintly lives lived by countless hosts of holy and humble men of heart, apostles, saints and martyrs—despite all these, Christians as such have not been, and still are not, in Jewish eyes, the true torch-bearers of Jesus of Nazareth. "Ye are the light of the world"—that is our Lord's commission to us, his disciples. Have we failed? Not entirely. The light of Christianity has shone in the darkest places of the earth, and still is shining throughout the greater part of the civilized world. It is the Jews alone who, all through our history, have stood aloof, watched that light and rejected that light—or, it would perhaps be more true to say, have rejected those who were the bearers of that light.

The reason is plain. The Christian, wherever he was confronted by the Jew, has straightway cast away his Christian torch, rejected his Lord's commission, arrogated to himself the right of vengeance where our Lord himself forgave. The Christian church, wherever and whenever the power lay in its hands, has shown to the Jewish race only the darkened, blackened wall of vengeance, of hatred, malice and all uncharitableness, acts unblessed by our Lord; it has not shown them the bright light of Christian charity.

Are we to blame the Jews if they have failed to see Christ in his church, and now at last go groping to find him in their own way, using for their guide any will-o'-the-wisp of a passing fashion of thought? Are we to blame the Jews if they turn with horror from the one possible guide, when all that they know of that guide, which is the Christian church, is that for them it has spelled oppression, persecution and murder throughout the weary passage of centuries?

THE END.

The New Woman—Free Yet Bound

By Joseph Ernest McAfee

LIBERTY is precious. Humanity pays for all that it gets. The emancipation of woman has been the rallying-cry of campaigners, and at least their partial achievement, for a generation and more. Woman is paying the price. Doubtless she reckons the transaction to be, on the whole, a good bargain. But she pays. Multitudes of women are paying heavily. The tragedies of emancipated womanhood may serve to illustrate a broad human problem.

The old-fashioned home has passed, or is rapidly passing, with active connivance from woman. The new woman doesn't like the old home. She abandoned it incontinently, or traded it, even she does not yet quite know for what. The old home furnished a degree of security for age. The pension was often skimp, and doled out in niggardly fashion. Independence seemed preferable to so niggard a pittance, especially to the young new woman. At any rate she chose independence.

OLD AGE PROVISION

The vanguard of the army of women who went into business or the professions is now passing into old age. Some of the callings they chose, or were allowed to enter, it now transpires, make even less provision for age than did the old-fashioned home. Teachers are best cared for. Aged women who have stuck to the school room are increasingly well provided with pensions. But business women of advanced or even middle years find the business world enamored of the flapper, and cold to the charms of forty. The decrepitudes of sixty it openly and even angrily mocks. An employment agency the other day sent a highly expert stenographer of fifty in answer to a hurry call for "anybody or anything that can do the work and do it right away." The impetuous employer was so outraged by the assignment that he declared he would never again seek the services of an agency capable of such idiotic procedure. A stenographer of fifty, no matter how well qualified, nor how dire the need of her services, is simply unthinkable to him. Rarely can any woman secure re-employment as a stenographer who has passed the deadly age of thirty-five.

The economic price of woman's emancipation is large. It is much too large. It is wasteful. The social order will have to reduce the exaction. Not only is the deadline of employment being steadily lowered, but the passing of the old-

fashioned home releases an ever-swelling stream of women who have reared the modern family of one or two children in a modern apartment or rented home, and who, still relatively young, must make a career in business or in a minor profession during their many remaining years. They approach specialized and congested callings with no training except that which unfits rather than qualifies them for their new tasks.

These economic costs great social forces must conspire to reduce. They will prove too much for woman alone, however courageous and thrifty. Spiritual aspects of the tragedy are esteemed more subtle and more poignant. The old-fashioned home was built upon certain loyalties, which were often crude, and more often still imposed injustice upon womanhood. But they were the stuff of which society is made. Loyalties are social essentials. The good society does not dispense with them; it refines and ennobles them. None may wonder that the new woman has scorned "queen-of-the-home" sentimentality. She knew too well that queen often meant drudge. The loyalty demanded of the old-fashioned wife and mother was too often that exacted of the slave. None may idly seek to assuage the scorn of the new woman for that social regime.

LOYALTIES THAT DISAPPOINT

But for an old, ignoble loyalty a new and noble loyalty must be substituted. Neither the individual nor society may endure a state of no binding loyalties at all. Such is not the significance or substance of liberty. The new woman of advanced years who now suffers most tragically is that one who has cast off all loyalties, whose career has been a "self-expression" which in youth centered the universe in the self, and which social conventions do not permit age to amend. There is nothing malicious in the early choices of most of these aging sufferers. They thought they were catching the spirit of the new age, and expressing its meaning. Some of them cared very much for life, the large life, the whole life, and sincerely thought they were attaining it by throwing off old trammels imposed by the apparently accidental attachments of fathers and mothers and brothers and sisters and uncles and aunts and cousins. They were not selfish in their choices. At least they believed they were not.

And so they spurned all binding loyalties. They became individuals, with a duty to society of which they were themselves the arbiters. It looked glorious enough. It was liberty, indeed. But a lot of it is ending in tragedy, and multitudes of aging women regret the cost.

To be specific, particular women such as these do not willingly pay the price: A girl in training for a teacher feels the cramp of an uncongenial home, asserts her liberty, withdraws to the independence of a hall bed-room in a boarding house. This is all her own. She pays the price out of the wages of her first assignment. She has embarked upon a career. She begins in asserting an individuality which frets under the restrictions of an uncongenial home. An individuality is speedily confirmed which brooks no binding restrictions from any contacts. Her oddities become ever more pronounced. At twenty-nine she cannot fit herself into any social ensemble. She has no group loyalties, and knows not how or where to form them, though her mind totters in yearning for them.

THE AFTERMATH OF LIBERTY

A woman, now 78, has had her fling. Not a riot of dissipation. Nothing gross, or unwomanly, or unworthy of a keen mind and a pure soul. But she has traveled far and seen the world. She has carried everywhere an alert intellect and a cheery, buoyant spirit. She was professor of literature in a college. She has written for the reading of millions. She has delved for her materials in remote corners of the earth. She has saturated herself with the language and culture of other and older civilizations. She made some money. She has been versatile, and still is. She was banished from a clerical position in one of the government departments under an inexorable ruling that outlaws one so far advanced in the sixties as was she at the time; not because she individually showed signs of decaying powers. She had served too few years in the government employ to qualify for a pension. She left under a shower of gifts from those associated with her in her department. Nearing fourscore, she has still not lost her cheery spirit. But the way is hard. She has saved no money. Life was too free and abundant to stifle it with niggardly thrift. But penury and loneliness are bitter: she has to confess it. There are many acquaintances ready to wave a smiling salutation as they rush by, but nobody stops. She never stopped. She never belonged. She was too ardent an adventurer to take root anywhere. Nobody ever got steady and unremitting confidence from her. In her hour of tragic need she is getting it from no one else. She does not cry out in rage. Humanity does not seem to her altogether heartless. Perhaps she would not have greatly modified her course had she known in youth what old age means. Her liberties have been luscious. But the core is hard. The dregs of the cup are bitter.

Another woman is past seventy. She has gone her own gait. She has shown some thrift. She has a little house. It is all her own. But it cannot be for long. The mortgage already eats up all of her income. She is deaf, very deaf. She has fought her own battles all her life, and she insists on fighting still. She fights with great vindictiveness the small boys who steal her chickens while she is away all day

seeking work, or employed at the casual jobs which she can command. She is growing bitter. Society commits a scandal, she is sure, in permitting a woman who has worked as hard and fought as bravely as has she, to lack employment, to sink into debt, to lose her little property, to be hounded by tax-gatherers and petty law clerks bent on mortgage foreclosures. She is proud of the single-handed fight she has put up. She is permitted by the passers-by to fight on single-handed. She never learned how to lend a hand; she knows quite as little how to take a helping hand. There do not lack observers to admire her pluck, but nobody does anything to help. Nobody can help. Nobody can find a way in which she will permit herself to be helped. Her liberties can only engulf her.

THE DESPAIR OF THE FORTIES

A younger woman; 44. Intellectually gifted. Superbly educated, as schools and the unremitting application of a brilliant mind can educate. A successful teacher. There are triumphs to her credit in bringing unruly, ill-adjusted boys and girls out of their kinks. Boys and girls; little people; inferiors. She has a splendid record also of devotion to superiors, her scholastic mentors. But equals she cannot long endure. She cannot live with any of her relatives. None of them understands her. She is sure she understands them too well. They are dull to her keen sensibilities. She has fled them. The very racial traits which she inherits with them make them obnoxious. She will die, starve in her lonely chamber, drop down in sheer exhaustion on the streets of a distant city, before she will yield to their unknowing kindness; before she will accept bounty from hands not guided by an understanding heart. The despair of the "ragged forties" is upon her. The large deposit of social values which society has stored in her, or which she has herself achieved, is no longer of consequence. She is indifferent how or when the end comes. She dies ingloriously, but for freedom, because she aspired gloriously, because she dared to be herself and would not yield to the mediocrities of social conformity with dullards and groundlings. Yet she dare not quite put forth her own hand against herself. The bondage of old religious conformities restrains her. She is not quite free enough to go the length. The horror of having to live on and continue the indifferent struggle is the galling badge of her slavery. But this much of her liberty she will not surrender: she will not accept the friendship and help of her own family.

A YOUNG RADICAL

A woman still younger. A radical mind. Radical in religion, in social theory; only conservative in social practice. Rather disgusted with herself that she dare not be other than a "good" woman. Rebel, self-expelled from a rigidly devout religious home, yet driven back to it again and again by a sense of obligation to aged parents which she cannot entirely suppress. A brilliant writer, but her best thoughts run so wild on paper that the stolid publisher's reader fillips her manuscripts aside with but a wearied glance. Disgusted with the best which ardent psychoanalysts can do for her; causing the seasoned and balanced psychologist who takes her in hand to shake his head and

pronounce her one of the most difficult cases he has ever encountered. An emancipated spirit, but driven to despair in her twenties by the tragedy of her freedom.

All of these and many more like them are commonly classified as spiritual problems. Yet so classified they are hopeless. We have no spiritual agencies capable of serving them. The medieval church built cloisters to which such might flee at the first pinch of the despair which overwhelms many who today are still staggering on the open road. Belated branches of the church still practice the old medieval futilities. Nunneries never really solved the problem and never will. Modern churches have never so much as charted the sea on which these restless souls are tossed; of course none guides them to a desired haven.

AN ECONOMIC PROBLEM

The profoundest reason is that the nature of the problem is not understood. Perhaps the outstanding spiritual fact is that this is almost invariably an economic problem. Penury, want, poverty—or, what is worse, the fear of them—enters in practically every instance; most often it lies immediately on the surface. The only answer of churches and welfare agencies is charity, relief doles. Modern churches build "homes," tolerable only to the broken, subdued spirit, almost invariably expressing and sublimating that horror of horrors, idleness. The old ladies' home is the crowning demonstration that the churches and charity agencies do not understand.

This is an economic problem. Let us be more explicit still: it is essentially an industrial problem. Hope of spiritual healing lies in the industrial organization. Of course organized industry does not see this. Most of its leaders would scorn the suggestion, if it were propounded. They are not yet prepared to undertake the task. Churches and charity organizations cannot.

Can these free, defiant spirits ever be won to social loyalties? Never, under our present industrial regime. They can only be broken by poverty. The threat of physical want is the whip which now drives weak and dissipated rebels into churches and to the charity societies, drives tough-fibred natures into red revolution, drives sensitive souls into lonely garrets and finally to the potter's field. Indolence is never the vice of these. All will work; most of them yearn for work as the bread of their souls not less than of their bodies. Only the bum and the loafer, male or female, will take charity and go away pleased. These are not beggars. They starve but they do not beg.

CONFORMITY REQUIRED

Initiative is the meat and drink, body and soul, of these natures. But initiative the new industrial machine scorns, in all but the dominant few. These free spirits would bid the industrial machine an unremembered adieu, if they might. But they may not. Organized industry alone has bread in modern society. Even the hermit is driven into the crowd by hunger. Once in the crowd all must conform. The pittance required to keep soul and body together each must seek in humility from the "soulless corporation." And age, certainly the age bred of a free-spending youth, often asks that pittance in vain.

This is a hurt of the soul which all the churches in the land cannot heal. They have not the medicine. The medicine is denied them, though they might discover the discernment and passion to seek it. Of course the case is not finally hopeless. Civilization cannot always frustrate itself. Industry cannot for long tear down its own structure. Liberty cannot be zealously cultivated and then quenched for being itself.

Unreckoned by most of us, something like a revolution is being wrought at this moment in the direction of humanizing industry. The past few decades have put the machine at the service of man. Though the first effect has often been to enslave, the permanent mission of the machine will be to emancipate. A machine can redeem almost any human handicap. It can make a simple mind and a frail body economically efficient. When industry accepts its social mission the machine will be used for its proper liberating purpose.

Only give old age a chance, and it will subdue the excesses and shorten the over-reachings of too robust and rampant youth. It will build larger, grander loyalties than conforming, thrifty youth ever conceived. This lesson industry will itself learn ere long. It will learn it sooner if agencies which have assumed the spiritual function shall themselves discover their own impotence, and shall demand that the economic community shall spiritualize its functions. How futile it is, on every account, to go on rigidly departmentalizing life, seeking to demark the boundaries of the material and the spiritual, cleaving body from soul, pitting spirit against stomach, converting civilization into a mechanism, and grinding up humanity in the machine!

Contrasts

By S. T. Ephig

I HAVE SEEN a stage-coach set out once a week on a journey of several hundred miles which is now covered by the Cape to Cairo railway—

And I saw the world fliers welcomed back to the United States;

I have lived as a student on two dollars a week—
And I paid two dollars for a dinner yesterday;

I have lived where men are judged for what they are—
And I have lived in a city where a man's greatest asset may be his family name;

I have seen consecrated men and women of ability giving their lives in ministry to the bodies, minds, and souls of black men—

And I have heard church men spend hours in debating what would best advantage their sect;

I have heard professing Christians and patriots proud of our democracy say that Sacco and Vanzetti should be put out of the way anyhow, "damned reds that they are"—

And I have seen a conservative lawyer, with nothing to gain, risk his reputation and his health in the effort to secure justice for these men;

I have seen the wicked prosper—
And I have seen the righteous suffer;

I have seen the United States, at the behest of a general staff, arming for "the next war"—

And I thank God I have lived in an age that has seen
an unarmed Gandhi win the greater victories of peace.

All this has happened to a man still young;
I am beginning to believe in relativity.

British Table Talk

London, May 31.

THE BREAK with Russia took place in circumstances which by the time these words are printed will be history.

The prime minister has explained that nothing more is meant than that the British government refuses any longer to have political dealings with the soviets. Trade may go on as

before. Certain agreements in public opinion can be registered. Very few in this country accept the Russian plea of "not guilty." The coalition government, Mr. Ramsay MacDonald's government, and the present foreign secretary have repeatedly made the same or similar charges against the representatives of Russian diplomacy and trade. It takes a great deal of faith to believe that it was a sheer accident that a notorious spy was cipher-clerk in Arcos. There appears to be very little sympathy, except in the ranks of the more revolutionary labor members, for the tactics of the Russian delegates. The chief criticism made is that they were only playing the game which all diplomatists and agents play; most of them, however, more cleverly. The secrets discovered in the Arcos building, it is urged, would be trivial compared to those which might be discovered in the secret archives of the admiralty in any western nation! But there are many who doubt whether the government is wise in breaking off relationships altogether. Mr. Lloyd George represented this view in one of the best speeches he has made in recent years. The Spectator, a conservative paper which often speaks the mind of thinkers who are not ready to give a blank cheque to their party, puts the case in this way: "All we can say on this subject—but we are disinclined to say less—is that though we do not undertake to prophesy we believe that the soviet was steadily defeating itself. We think that on the whole it would have been wiser to let that process work itself out than to take risks in a region where there is so much uncertainty." Little attention has been paid here to Mussolini's recent outburst upon the "day" which is to come when Italy shall be supreme. The fact that he puts the date between 1935 and 1940 has excited much alarm in France, but it has passed almost unnoted here. "Egypt" now enters the headlines again, but as yet too little is known to justify any comment. The international scene is dark and troubled.

Things

International

The Mind of The Crowd

That brave and modest airman, Lindbergh, must sometimes wish that he could escape from his admirers, and even if he cannot escape from their attentions, they might leave his machine alone. A hundred thousand people made their way to Croydon on Sunday to catch a glimpse of him. We are certainly in danger of a mob-hysteria, which is far removed from a healthy admiration for heroic men. It is a hysteria driven by the ceaseless tide of newspapers and by radio; but it could not live if our minds were not so empty, and our lives so poor in significance. We are lacking in inward resource, and therefore we flock together whenever there is something which promises excitement. On Sunday the goal was Croydon; to-

morrow it will be Epsom and the Derby; next week probably a sensation of another kind—athletic, political, or even religious. The fact of this mob-hysteria, which is a product of our mass-production and mechanical age, should very seriously engage the attention of all who look for "a new earth." Mob-hysteria is a condition which is demanded before any war can be carried through in this age. There must be a mob sensitive to suggestion and on the verge of hysteria. Every modern nation has to face the same problem. It is noted by Mr. Arthur Ponsonby, a sympathetic visitor to America, that there is in America a high level of intellectual perception, a grasp of public questions, both national and international, and almost philosophic originality in speculation. And yet there is at the same time "a curious tacit acceptance of what is instinctively felt to be public opinion . . . a curious preference for standardization." Mr. Ponsonby, I need not perhaps explain, is one of the most fearless advocates of peace to be found in these islands.

* * *

Quakers Call for Goodwill Toward Russia

The Society of Friends has earned the right to speak upon international affairs. It is certain that on the continent of Europe its members have done much by their practical service to commend the Christian message. Even the Russian revolutionary, who is hot in his anger against all churches, will make an exception of these Friends and will read this message of theirs without scorn: "The yearly meeting of the Society of Friends now in session is deeply anxious concerning the situation existing between this country and Russia. Recalling the sorrows of the past and the work our members were able to do in the years of famine in Russia, we know that there is a better way than the path of conflict. We desire to draw the minds of our people from the strife of today to the deeper unity of mankind in God, and to urge upon all those who love their fellows an effort of spirit to rise above the cloud of political antagonism. At this time of crisis there is a call to seek the mind of God, and to know the peaceable spirit. We believe, too, that men should always seek the way of understanding and of human fellowship. In the name of that peaceable spirit, which is stronger than all the forces of hate, we appeal to all men of goodwill."

* * *

And So Forth

It is good news that Dr. D. S. Cairns is in China. Some time ago I said that Canon Streeter ought to be sent to China. No less effective, though in another way, will be the ministry of Dr. Cairns. No man speaks with more authority to our students. He did a notable piece of work in editing "The Army and Religion," in which the results of a long inquiry were put together. Dr. Cairns is a massive thinker and a great believer. . . . Reunion is the chief subject in the sermons of the United Free church and the established church of Scotland. They are agreed now that these two historic branches of the Presbyterian church in Scotland shall henceforth constitute one church under

the title "The Church of Scotland." An enabling act will be required before the union is accomplished. But we are in sight of the one kirk of Scotland. . . . A discussion is taking place between the Roman Catholic church in this country and the Church of England upon the question, which of the two has the right to celebrate the founding of York minster. It is the old question, what *did* happen at the reformation? Is there any continuous history of the church in England? Or did the Church of England, as the Romans claim, break away from the true church, and take possession of buildings to which it had no claim? The claims of the Church of England to inherit the

traditions of the pre-reformation church are vigorously maintained by their scholars. . . . Theological readers will find in "The Christian Experience of Forgiveness" what they must always be seeking, a restatement by a modern scholar of the reformation doctrine of redemption and forgiveness. Dr. H. R. Mackintosh, of Edinburgh, is not only a fine writer; he has been a great teacher and inspirer of other men. . . . The latter part of "The Return of Don Quixote" is G. K. Chesterton at his best and should by no means be neglected.

EDWARD SHILLITO.

B O O K S

More Democracy—or None?

Whither Democracy? By N. J. Lennes. Harper and Brothers, \$3.00.

AS OVER AGAINST a current humanitarian cry that democracy must be arrived at democratically, this highly stimulating and well written book contends that democracy as a means leads to quite other than democratic ends. The book states and defends with commendable rigor the thesis that insofar as democracy is successful it eventuates in a class system with so little interclass migration as justly to be called a caste system. But the book is not what one might be led to expect from this brief statement. It is no prolix ranting against democracy. Quite to the contrary, the author accepts and commends fluid social relations that he understands, and rightly understands, to be the essence of democratic aspiration. Unlike many other critics of democracy, he believes that the democratic impetus is actually effective and will be progressively more effective in its equalitarian emphasis. But the more it succeeds, the more surely it disappoints orthodox hope. There is no gloating over this social frustration. Quite to the contrary, again, the author's conclusion is crossgrain with his own desire in the matter. He begs the reader with a certain humane poignancy to help him honestly escape the conclusion to which the book comes. But he happens to believe that truth, even if unpleasant, is more important for our human enterprise than is illusion, however gratifying the latter. There is here indeed very little of the wishful thinking that is now almost chronically associated with theorists both for and against democracy.

There are assumptions actively at work in the argument; and, be it said in the author's defense, consciously at work. If success in such occupational classes as those suggested by Taussig (common labor, semi-skilled to slightly skilled, skilled labor, semi-professional and business, and professional) requires a different order or a vastly different degree of intelligence; if the child tends strongly to be of the same IQ as the parents; if interclass marriage is decreasing to the point of negligibility; and if democracy actually works to expedite promotion or demotion of children who violate the rule of inheritance by being more or less intelligent than their parents—if . . . then. Scientific and commonsense observation (both of which crowd this book) affirm the antecedents, declares the author. Who, then, can dodge the conclusion that the whither of democracy is casteward? And insofar as the class into which intelligence tends to concentrate and to be impounded fails to keep up its birthrate, who can deny that democracy works not only toward caste but toward calamity as well?

Three paragraphs is no place to argue such questions. But two somewhat reassuring results of accepting the author's arguments may be ventured. The democrat may point with

pride to the fact that the eventuation is at the top what Jefferson described as a natural aristocracy—a superiority of intelligence and merit rather than of prestige maintained by fraud and violence; that it is also at the bottom and at every intermediate stage a social sectionization based upon natural qualification determined by free competition and therefore fair, efficient, and promissory of contentment. This is a compensation that the author himself sees. Admitting all the premises, moreover, and yet remembering how few, relatively, are needed at the occupational top, is there not room for hope, fortified by observation, that if promotion of ability from bottom to top remains fluid enough there will be, are being, enough "sports" at the bottom to fill the niches at the top? At any rate if this remains the only hope of repairing the breach that the eugenicist sees at the top, more democracy alone can render less precarious the democracy already achieved.

University of Chicago.

T. V. SMITH.

Some Recent Fiction

A Man of Little Faith. By Reginald Wright Kauffman. Penn Publishing Co. \$2.00.

Another preacher novel lacking the sensational qualities of a certain preacher novel that has attained some notoriety of late, but not lacking interest. The preachers in this story have trouble with everything from predestination to divorce, and the most trouble of all with rich parishioners. In the long run, the churches all make rather a pitiful showing, except the Greek Orthodox. There happened to be one for the foreign mill workers in the little industrial city where the scene is laid. Mr. Kauffman is a member of the Greek Orthodox church and published a very interesting and persuasive defense of its position in the Forum last year. Remembering that this is the most fundamentalist of all fundamentalist groups, one wonders just exactly what he means by dedicating the novel to Harry Emerson Fosdick and Henry Sloane Coffin, with the legend, "According to your faith, be it unto you."

The Big Show. By McCready Huston. Scribners, \$2.00.

The boy's stepfather was a circus man, so he got to considering life as something to be watched rather than something to be lived. By instinct and native endowment, he was a fighter, but his mother forbade him to fight, so he became a spectator of the turbulent boy-life of his town. After he had studied law, at his generous stepfather's expense, his allowance was continued so that he did not have to worry over the fact that his budding law practice budded very slowly. He became the son-in-law of a rich man who was also a political boss, and life itself became only a big show for which he had a reserved seat. Then he woke up and the man in him was born. The narrative of his

sleep and his awakening makes a vigorous and thoughtful novel.

Pa, the Head of the Family. By Margaret Ashmun. Macmillan, \$2.00.

Pa was the grandfather rather than the father of the family, and he was sans almost everything except farm land and stubbornness. Keeping title to the acres which constituted the sole assets of the three generations represented in this rural family, he dominated it with stupid parsimony. The interest centers in the family's effort to marry off the rather too mature and not very attractive daughter, and to entice Pa to part with a few acres as a dowry, or a bait. The thing is written with a craftsmanship so perfectly adapted to its theme and with such a stark and unrelieved realism that one has a sense of being an eyewitness and an eaves-dropper.

Young in the Nineties. By Una Hunt. Scribner's, \$2.00.

This is a picture of life in the nineties, as lived by a girl between the ages of twelve and sixteen, not so much a novel as a highly discursive autobiography continuing "Una Mary," in which the author pictured her life and thought up to the age of twelve. While the story—if one can call it that—is given a wholly different setting and presents a radically different set of ideas and influences, it is a sort of feminine counterpart of

Sherwood Anderson's "Tar," which was the biography of a boy at about the same period. Both of them are not so much novels as case studies in adolescent psychology and records of the impact of the dominant ideas and influences of that period upon representative youngsters.

The Behind Legs of the 'Orse. By Ellis Parker Butler. Houghton Mifflin, \$2.00.

The calamity about writing a thing like "Pigs is Pigs" is that, whatever one writes later, it is not as good. Naturally nothing can be as good as a thing that is perfect in its kind. But these dozen slight stories and sketches are ingenious and amusing.

The Holy Lover. By Marie Conway Oemler. Boni & Live-right, \$2.50.

This novel, based on John Wesley's Georgia love affair with Sophie Hopkirk, is surprisingly good. It gives a study of the conflicting emotions that made havoc of what should have been the controlling love of the evangelist's life, and makes the effort to guess what went on inside a love-wracked young rector almost two hundred years ago sound authentic. But when the author intimates that John Wesley went away from Georgia to have nothing more to do with the ladies from that time on, she is taking considerable liberty with the record. W. E. G.

CORRESPONDENCE

Thoughts on Military Training

EDITOR THE CHRISTIAN CENTURY:

SIR: I am opposed to compulsory military training.

Because I have been through five years of military training, three of them compulsory;

I know how silly it is;

I know what a fat-headed fool I used to be as I swung my little saber around and thought I was some pumpkin;

I know how little I learned that would be of any use in case of a real defensive war;

I know how the fellow with any gumption hates compulsory courses and will do all he can to "soldier" in the course;

I know how little value it has for physical training.

Because it fosters the implication in education that force is a necessary means of settling disputes;

This is shown by the attitude of every professional military man connected with the schools—he can't help it;

It is shown by the attitude of all upholders of compulsory training. They assume that war is coming;

War will come as long as this attitude is taken.

Because it gives a very bad impression to foreigners, either visitors or students or those who see the pictures;

We can shout our disclaimers of militarism to the skies, yet our actions belie our words as long as we have thousands drill-

ing in our schools;

We cannot afford to lay ourselves open to this suspicion, suspect as we already are all over the civilized world.

Because it is unnecessary;

There is no law requiring it; there is no clause of the charter requiring it;

There is no moral or patriotic advantage or necessity in it.

Because it is a betrayal of those who died—at least, so they thought—for a warless world, safe for democracy;

For democracy, even in military circles, must be seen to be based on intelligent voluntary service, not on compulsion.

Corvallis, Ore.

FRED R. MORROW.

Churches and the Radio

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial, "Shall Churches Be Shut Off the Air?" emboldens me to make the following statement. May I frankly say that, with the abuse in broadcasting which you mention, we are not acquainted in the slightest degree in Schenectady. We have what appears to me to be quite an ideal system, as it is operated by the famous WGY of the General Electric company, with its powerful station. Not competition but cooperation between the churches, is the motive which dominates the policies of WGY. Several years ago, Mr. Martin P. Rice, manager of the radio department, invited a small group of us ministers to be his guests at a luncheon. The discussion centered itself around the question as to the best method for broadcasting the church services of the city. The system finally adopted was that of having WGY invite in rotation the leading churches of the city to broadcast their services. By this arrangement, every Sunday a church of a different denomination has the privilege of sharing its worship with the many thousands who "listen in." No single church monopolizes "the air." The people constituting the "invisible audience" know that in due time some church of their own denomination will be broadcasting.

The Schenectady system has several advantages. It emphatically makes for unity and breadth and goodwill among the different churches. It prevents the criticism and bitterness that are so common when one, or several churches, continuously

Contributors to This Issue

HERBERT DANBY, canon residentiary of St. George's Anglican cathedral, Jerusalem; author, "The Bearing of the Rabbinic Criminal Code on the Jewish Trial Narratives in the Gospel"; translator, "Jesus of Nazareth," by Joseph Klausner. This is the concluding article in a series by Canon Danby tracing the development of relations between Jews and Christians. These articles will form part of a book, "The Jew and Christianity," shortly to be published by the Macmillan company.

JOSEPH ERNEST McAFEE, consulting sociologist to the Community church, New York city; frequent contributor to THE CHRISTIAN CENTURY and other periodicals.

broadcast, and attempt to monopolize the air. It develops a more high-grade and impressive kind of service than can possibly be presented if one church broadcasts, Sunday after Sunday. This system gives that range of services by music and message which is of broadest appeal and helpfulness to the radio audiences. In order to secure variety and excellence, WGY occasionally calls upon several of the outstanding churches of Albany and Syracuse to broadcast.

Nor do I believe that bigotry or intolerance of utterance would be countenanced by WGY. A serious breach of radio etiquette it would be for any preacher, when he broadcasts, to deliver a sermon that is polemic, or censorious toward other churches. As far as I am aware, never have the officials of WGY been compelled to criticize any preacher for his abuse of the great privilege of broadcasting his message.

Other cities can, I humbly believe, profit by our example. Even though they are not so fortunate as to have a super-excellent station like WGY, every city could have a central station operated by its federation of churches, which would arrange a schedule according to which the churches of different denominations would broadcast in rotation. This obviates the radio confusion which results when there are several services being broadcast from the same city simultaneously. Best of all, this method fosters comity and understanding. Each church realizes that it broadcasts not for its own glory, but for the sake of the kingdom of God, as the radio ministers to the spiritual welfare of the multitudes who, near and far, find their solace and inspiration in "listening in."

First Methodist Church,
Schenectady, N. Y.

PHILIP L. FRICK.

The Bible an Obstacle to Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: I am pleased to see Mr. Lhamon's "Bible and Christian Unity." We should squarely face the fact that the attempt of the real humanitarians to have war eliminated from human affairs is hindered by the belief that the Bible is the law of God to man for all time. The Bible exalts force and glorifies bloodshed. The Jehovah of the Hebrews was a god of war and a monarch modeled after Asiatic kings. It is such facts that caused me to express my conviction that you have a stupendous task on hand in trying to abolish the war spirit. But you are doing well.

Bergholz, O.

F. M. CUMMINGS.

THE SUNDAY SCHOOL

Lesson for July 3. Lesson text: 1 Samuel 10:17-25; 11:12-15.

Long Live the King!

PEOPLE like to be mastered. The king is the man who can. I have been told that the word "king" and the word "can" come from the same root. If the king is a weakling, then some one like Joan of Arc will become the leader. Leaders we must have and leaders we shall always adore. Every savage tribe has its chief. Even wild geese have pilots and flocks of sheep have their protectors. In every group there is someone who is quicker, braver, more resourceful, more commanding in person and spirit than the others; such an one leads. Twelve men sit down at a table, some one naturally guides the conversation. One recalls the half-humorous situation, where Napoleon once went into a conference to find that some upstart had taken the chair of honor. As the emperor sat down he dryly remarked: "Where Napoleon sits—that is the head of the table." It could not have been otherwise. I remember a statement of Dr. DuBois to the effect that even preachers must master their audiences; the people demand it. A congregation will walk out on a man who cannot conquer them. People want to feel that they can respect the man in the pulpit, they want to be carried along by his eloquence, they want to be dominated by his intellect, they want to be upborne by his spirituality. This is all

good, because it is not a matter of tricks, but only of worth.

Israel demanded a king. The judges were too informal. Some man must be chosen and crowned, given the official badge of authority. He must enforce their laws and lead them to battle. This meant the creation of a royal aristocracy and the levying of heavy tributes. If the king should not prove to be a Jehovah-fearing person, it meant the giving of undue power into merely human hands. Samuel did not fail to remind the people of these things, but still they insisted upon a king. Samuel, last of the judges, cast the lot. The choice, interpreted to be Jehovah's will, fell upon Saul. Saul's chief qualification was his immense physical size; Frederick the Great would have liked him for a soldier. However, Saul did not give evidence of corresponding brain power. Head and shoulders above his fellows; he looked well in uniform, but the throbbing of his temples never shook a continent. His reign, which began rather hopefully, soon came upon evil days, the king became melancholy and finally committed suicide in battle. Bernard Shaw discounts democracy, insisting that government always has been and always will be by leaders. He suggests that we begin to train our leaders. Why should not political leaders be trained? In England the sons of the rich go to Eton and many of them are groomed for the political race. The mayor of Frankfurt, Germany, was chosen from the republic at large. Why should ward-healers and clever manipulators rule our cities? The answer is obvious. If we will make no intelligent effort to train our political leaders, we must take those who naturally come into power. We train our doctors, our teachers, our attorneys. We train some of our preachers. Perhaps some day we will study the qualifications of our children and youth and we will help to guide some into music, some into literature, some into art, some into the ministry and some into politics. At present every other fellow wants to be some kind of an engineer. We need engineers, but we also need poets, musicians, artists, prophets. The higher a civilization the more we need men and women who work in spiritual realms. Greece was glorious when to beautiful bodies and the love of games were added philosophy, poetry, oratory, drama, religion. Real Gilbert Murray's "Five Stages of Greek Religion" and you will see this flowering out into real life. The lover of America watches the development of agriculture, the building of railroads and highways, the production of motor cars, the erection of enormous office buildings and tower-like apartments, the multiplication of vast mills, the enlargements of cities. The lover of his country, the true patriot, looks for the signs of spiritual progress. He sees new churches, even cathedrals, but is there more of the gentle spirit of the Christ? He sees crowds of worshipers, but do people live together more beautifully? Says Mr. Oldham, "Civilization is not going 200 miles an hour, but living together beautifully." There is a great word, brood over it. Leaders are born, yes. Leaders are trained, yes. But we need to remember that the genuine leader knows and loves people and that he emerges from conditions which he has mastered before he can master people. Some men and women are gifted and high-powered, brave and generous, capable of seeing farther and more accurately than others—these are the leaders and society follows them. This holds good in every sphere.

JOHN R. EWERS.

Tours of Interest to Christian Century Readers

Progressive Education

Eight Countries
Lectures at Toynbee Hall.
Visit to Experimental Schools.
Locarno Conference on Progressive Education.
Conferences with Members of Secretariat of League of Nations

International Study Tours

Homelands of New Americans.
Youth Movement.
Capitals of Europe.
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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

President H. C. King Retires From Oberlin

President Henry Churchill King entered Oberlin college as a sophomore in 1877. He retires this month after fifty years of continuous connection with the institution, except for a period of graduate study at Harvard. Twenty-five years as student, tutor, professor, registrar, and vice-president, and twenty-five years as president, make up this notable half-century of service. His teaching began in the days before the rigid specialization of our time, and at different periods in the early part of his career he taught Latin, mathematics, philosophy and theology. Throughout the period of his presidency he has continued to teach in the school of theology and to have at least one class with the seniors in the college of arts and sciences, while finding time for the writing of books of high importance and wide influence, and for activities and responsibilities in connection with a dozen or more organizations such as the religious education association, the Ohio college association, the association of American colleges, the national council of Congregational churches, and the Carnegie foundation. After this rich and varied career, he retires from active service at the age of sixty-eight, according to the regulations of the college, and becomes president emeritus. Dr. and Mrs. King expect to spend the next year in travel.

West Point Cadets Receive Bibles

For the fifty-sixth time, the American Tract society has made its annual presentation of Bibles to the graduating class of the United States military academy at West Point. The students were given their choice of versions, eighty-five choosing the American revised, seventy-one the King James, and forty-seven the Douay. It does not appear from these figures that the Catholics are capturing the army.

How to Promote the Religion of Jesus

The summer school of theology of the Genesee conference of the Methodist Episcopal church, which will be in session at Silver Lake, New York, July 26 to August 7, is offering prizes, open to all members of that conference, for essays on the question, "What can the Methodist Episcopal church do to better promote the religion of Jesus in the life of today?" The papers must be from one thousand to twelve hundred words, signed with a pen name, and sent to Rev. H. A. Reed, Clarence, New York, before June 30. The interesting thing is the topic, which suggests an inquiry as to how a denomination may serve a cause larger than itself.

Presbyterians Have Special Interest in Alaska

This is the fiftieth anniversary of the beginning of Presbyterian missionary work in Alaska, says Dr. S. Hall Young, the veteran missionary who was among the first to engage in Christian work in that area. Although the Russian Orthodox church had sent priests there as early

as 1840, few of these were left at the time of the acquisition of the territory by the United States. Ten years after the purchase, the Presbyterians entered and found thirty-five thousand heathen natives in a state of primitive culture, with no written language and with no knowl-

edge of Christianity. Great progress has been made in civilization and evangelization, and the missionary effort has had much to do with the former as well as with the latter. Dr. Young, in urging the need of a school for the education of a native ministry, says that the time is

Finds Student Y in Perilous Position

SIX MONTHS of scientific study of the Y. M. C. A. situation on thirty mid-western campuses has led Dr. Martin H. Bickham, widely known social investigator, to conclude that a complete and radical revision of student Y work is required. Dr. Bickham undertook his study of student associations at the request of the central region Y student department. He has traveled from college to college, studying institutions of all types, and talking with presidents, deans, faculty members, students, Y secretaries, and church workers. A portion of the report which he has submitted as a result of his investigation reads as follows:

BREAKDOWN IMMINENT

"There is a serious trend toward failure and breakdown and even a complete wash-out of student Y. M. C. A.'s across the region. This expresses itself in several ways. In some schools the Y. M. C. A. has become just a little esoteric group with its only activity a weekly meeting attended by a few of the more deeply pious students. By many other students this group is not taken seriously. As one keen Christian student said to me: 'I do not go to the Y meetings. They sing the same unlucky thirteen hymns every time and I know in advance the brand of moralizing piffle the speaker will spout.' In other schools the Y maintains a paper and artificial set-up of its secondary structure with as many as 29 formal committees, whereas only two or three of them will be actually functioning. In several schools I struck mind-sets among students that were distinctly unfriendly to the Y. Some of these attitudes were based on knowledge of local situations and failures of the Y. Others were based on conclusions drawn from publicity about the Detroit Y controversies. In at least two schools the Y had recently disbanded and I found in these schools mind-sets that were distinctly against ever reviving it. As leading students voiced it to me, 'there is no place for the Y in this college. It does not belong here. It has failed and has no distinctive function in our student body.'

"Administrators were not so deeply set against the Y. I nowhere encountered open opposition among them. But very frequently I found college presidents and deans regretfully admitting the Y was not functioning at all well and was on the verge of failure. All these men were eagerly seeking light and help for the moral and religious problems on their respective campuses. One dean said to me: 'Our college is caught in these religious controversies within the denomina-

tion. We have no religious program or policy that is adequate. The Y. M. C. A. could help us tremendously by thinking these situations through and presenting a new and creative approach to the religious problems of our students. To such a plan and program we could guarantee the utmost cooperation. We need it very seriously. But the present program of the Y is not effective. It is not functioning in any adequate way.'

"When these reports from the local situations I visited are enlarged and supplemented by the results of interviews with state student secretaries and the group conferences with state student councils, it is apparent that the processes of devolution are under way over the whole region. Here and there are points of more successful operation that are staving off a final collapse. There is a background of good will and loyalty to an agency that has functioned well in the past and has in it elements of successful functioning in the present and future. But the trend to failure is marked. It is not too late to check these trends and set new trends toward successful functioning into operation. But my impression is that these changes will involve very deep and fundamental processes, not just a little tinkering with an antiquated Y. M. C. A. machine."

CONFUSION AS TO Y AIMS

Dr. Bickham also reports that there is confusion in most of the colleges as to what the Y is really trying to do. "There seems to be among students, even officers, no very clear apprehension as to whether it is a social or religious organization," he says. "It is clear that the expectations of the college public vary greatly, and in few cases are they being met." In addition to the confusion thus arising, with consequent loss of interest and effectiveness, Dr. Bickham finds that "a confusion and overlapping of functions among the supervisory agencies . . . operates to the detriment of a really successful Christian work among the great numbers of students in this central region."

Why has this perilous position arisen? Dr. Bickham indicates his belief that it is an inevitable result of the changing character of the schools themselves. He speaks of colleges as being "flooded with the current thinking and practices of our urban areas." "There was a time," he says, "when our colleges were in some sense isolated from some trends of community life. This is now past. Colleges are now subject to the drifts and whims of the current press, both constructive and cyn-

(Continued on page 791)

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ripe for the Alaska natives to begin to care spiritually for their own. Even without the urge of political nationalism, there is a leaning toward an indigenous church.

Bible Reading in Schools Held Legal in Minnesota

The supreme court of Minnesota recently decided that the reading of the Bible in public schools is not in violation of the constitution. According to the Minnesota practice, which was being attacked in the courts, a copy of the authorized version is placed in each room of the public schools, and the teacher is required to read, without comment, passages selected by the superintendent, students who feel that their religious liberty is being infringed by even this practice, being allowed to retire during the reading. The court held that, if opening congress with prayer does not turn the capitol building into a sectarian church, this very mild religious observance does not convert

a public school into a place of sectarian worship.

Bach Festival Exploits No Soloists

A Bach festival was recently held in the chapel of Lehigh university at Bethlehem, Pa., as others of a similar sort have been held from time to time in many places. In answer to a criticism upon the management for failing to bring in distinguished soloists to augment the work of the choir, which has been in training during the whole year, it is pointed out that the music of Bach owes a great part of its religious value to the fact that it is not designed for the exploitation of brilliant soloists, and that its whole spirit is dependent upon the merging of the singers into a group in which individual voices and personalities are lost sight of, and the spirit of worship dominates to such an extent that even the presence and approval of the audience becomes a minor

Universalists Cheered By Congregationalists

IN CONNECTION with the friendly overtures between the Congregationalists and Universalists, not only is the action of each body on the joint report important but also the impression which the action of each makes on the other. The editorial comment of the Christian Leader (Universalist) on the Congregational national council shows complete satisfaction.

"Within the far-flung boundaries of Congregationalism there are many different kinds of people," says the Christian Leader. "Some even may be classed as fundamentalists. To fundamentalists the name Universalist is second in unpopularity only to the name Unitarian. Is it not extraordinary that in the Omaha meetings the fundamentalists were not able, or if able not disposed, to muster a single voice or vote?"

"By unanimous action the joint statement providing for co-operation with Universalists was adopted.

WOULD SURRENDER NAME

"By unanimous action, Congregationalists voted to give up the name Congregationalist if that would further the cause of church unity.

"By unanimous action Congregationalists approved the recommendation of the committee that efforts be made to form a compact federal union, which does not do away with existing organizations, of all churches of the Congregational order.

"By a unanimous demonstration, prolonged and enthusiastic, the Congregationalists honored the Universalist church in the person of its representative, Dr. Frederic W. Perkins.

"By an overwhelming vote Congregationalists amended the committee's report and struck out all reference to the Kansas City declaration as a basis for getting together, even though the committee insisted that it was put forth as a 'description' and not as a creedal test.

"Intense interest in a larger fellowship has not made Congregationalists feel like dropping their oars. It has made them take fresh hold. The budget approved for church extension was the largest in their history.

"The positions taken on public questions were strong, clear, sensible—neither fanatical on the one side nor pussyfooting on the other side.

"We are glad to be able to give our Universalist people this kind of report of Christian brethren with whom we are coming into closer and better relations of service and fellowship. We have known that they were the right sort of people. We have respected them and liked them. But we confess that we have not realized how big, broad, brotherly, truly Christian they really are. They rose to great heights of accomplishment at Omaha because they went down to great depths of humility and self-sacrifice.

NOT AGREEMENT IN WORDS

"Universalists will miss the whole point of the action taken about the joint statement if they jump to the hasty conclusion that all the Congregationalists voting for it would frame their personal or parish creeds in the same words that we would use. Probably as high a percentage of them would endorse the phraseology of our Universalist profession of belief as we could muster in our own church. But that is beside the point. The important thing is that a characteristic of the Congregational church is a willingness to walk in close fellowship with Christian believers who may not agree with them, but who do believe in 'the way' and in the importance of making it 'the way of the world.'

"'Afraid to clasp hands with such folks?' Why, it gives us new courage in our distinctive Universalist mission to do it.

"'Anxious to have us go out of business?' Why, that is the one thing they don't want. They want a new baptism of zeal and devotion to come to us.

"'These be great days,' wrote Dr. Perkins on his return from the Omaha meetings. 'Let us pray for grace to keep our hearts warm, our heads cool, our vision clear, and our faith in the persuasive power of true idealism undimmed.'

"We join in that prayer."

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consideration. The perfection of art in the rendition of a Bach chorale is to give the feeling that it is addressed to God by a company of worshippers, and not to an audience by a combination of singers seeking applause.

Lindbergh Had a Religious Rearing

Those who are interested in knowing what were the influences which gave to Charles Lindbergh a personality which seems so completely satisfactory to his millions of admirers, have asked whether religion had anything to do with it. Apparently it had. A correspondent of the

Lutheran, who seems to have first hand information derived from the aviator's mother, says that he was brought up in a religious home. His father, the congressman, was a Swedish Lutheran, who was a regular attendant at church while serving in Washington from 1907 to 1917, and taught his son the catechism at home. "Mrs. Lindbergh is of the Scotch Campbellite persuasion"—whatever that is. The boy—that is to say the world's present greatest hero—while not himself a communicant in any church, has the heritage of religious training and the influence of a Christian home.

Mexicans Will Hold National Evangelical Convention

Preparations are being made for a national evangelical convention, to be held in Saltillo, Mexico, probably from July 13 to 17. One of the important items of business for this convention, having reference to the movement for nationalization and unification of the churches, will be the organization of an interdenominational national Christian council, for the consideration of the general interests of protestantism in Mexico.

Teachers Will Meet At Seattle

The national education association will hold its sixty-fifth annual convention at Seattle, Washington, July 3 to 8, under the presidency of Francis G. Blair, state superintendent of public instruction in Illinois. The theme and slogan of the program is: "The teachers of America, the republic's first and last line of defense." On the opening Sunday of the convention, there will be addresses by Dr. Mark Matthews of Seattle, and Bishop Edwin Hughes, and music by St. Olaf's choir.

Baptist College Has New President

Broadus college, in West Virginia, has elected to its presidency William Woodson Trent, a native West Virginian, graduate of Marshall college and of the teacher's college of Columbia university, and formerly democratic candidate for state superintendent of schools and for governor of West Virginia.

Will Build Cathedral In Philadelphia

Bishop Garland recently announced a decision upon a plan for providing a cathedral for Philadelphia. A hundred acre site has been chosen in Upper Roxborough, in what is expected to be the center of population of the diocese within fifteen years. The announcement was made to a gathering of about four thousand people upon the new site when Bishop Garland conducted the first religious service there and announced the plan for building the new cathedral.

A New Type of Civic History

The contribution of the University of Chicago to the celebration of the city's centennial in 1933 will be the compilation of a comprehensive history of Chicago, prepared according to a plan worked out by the local community research committee of which Professor Charles E. Merriam is chairman. It is said that this will

be the first attempt to apply on a large scale the principles of cooperative research in which the various social sciences contribute their special methods and resources to the interpretation of a particular period and a particular place.

Will Train Clergy in Social Work

The Episcopal church in Cincinnati has arranged a nine weeks course in social work for candidates for orders and the junior clergy, to be held in Cincinnati beginning July 1. It will aim to supplement the training offered by the seminaries, and arrangements have been made for practical work with the staffs of local

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Lake Forest Church Celebrates Twenty-fifth Anniversary

The Church of the Holy Spirit (Episcopal) at Lake Forest, Illinois, recently celebrated the completion of the first twenty-five years of its history as a parish. The guests of honor at the celebration were Bishop Anderson, Rev. A. G. Richards, former rector, and Mr. Ranous, who has had charge of the choir continuously since the organization of the church.

Acolytes Hold Annual Service

For ten years, the acolytes of the Episcopal churches in the diocese of Chicago have been holding an annual service in the late spring. The numbers and interest have increased until only the largest churches can accommodate the services. This year it was held on June 1, at the Church of the Atonement, with more than four hundred acolytes and clergy present and participating.

Memorial Chapel Dedicated at Spelman College

A handsome new chapel at Spelman college, an institution for Negro girls, was recently dedicated, with the participation of Mr. John D. Rockefeller, Jr., to whose mother and aunt it is a memorial. The building, which is said to be a beautiful piece of architecture in the classic style, was constructed almost entirely by Negro labor.

Methodists Erect Notable Building

Wesley church, Worcester, Mass., the largest Methodist Episcopal church in New England, dedicated in May a new plant, consisting of a church and parish house which together have cost about one million dollars. Among the features are a chapel which is offered to the community for use in weddings and funerals and which "any creed, race, or nationality can have for the asking for such services," and a church school building which is said to be "the finest education building in Methodism." This fall a "trouble clinic" is to be established, to which persons in mental, physical, social or financial distress can apply to the pastor and his staff for counsel and aid. Rev. William S. Mitchell is the pastor.

School of Religion at Montana University

The Montana school of religion, in connection with the state university, is holding a summer session June 20 to August 19. Dr. Gerald Birney Smith, of the divinity school of the University of Chicago, will be one of the instructors. Rev. William L. Young is director of the school.

Religious Educators Sail For Europe

Dr. Robert M. Hopkins, chairman of the international council of religious education, and head of the religious education department of the United Christian missionary society (Disciples), Dr. Hugh L. Magill, secretary of the international council, and Mr. L. W. Simms and Mr. Theron Gibson, Canadian leaders in the same

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field, are en route to Europe where they will study problems of religious education and make fraternal visits to the workers there. Dr. Hopkins will hold a conference with the national Sunday school union of England at London, with the Scottish Sabbath school union at Glasgow, and will meet with the executive committee of the World's Sunday school association in Belgium, to perfect plans for the World's Sunday school convention to be held in San Francisco in 1928.

Church of the Brethren Holds International Conference

Although the Church of the Brethren is one of the smaller denominations, its annual conference is one of the largest denominational gatherings in America, on account of the large attendance of its laymen. The conference was held this year at Hershey, Pa., June 8 to 15. It was stated in advance that an attendance of thirty thousand was expected. A statement from Rev. J. Perry Prather, pastor of the First Church of the Brethren, Ashland, Ohio, says: "Many of the hair splitting theological arguments which make raffles in many of the protestant denominational conferences simply have no place in this conference. The Church of the Brethren is a New Testament church and is not bothered by documentary theories and historical controversies. She is interested in the teachings of Jesus, being tolerant in spirit with those in her circle that disagree and sincerely think differently. Her effort is to be evangelical in practice as well as in profession."

Disciples College of Missions Suspends Temporarily

Rev. W. F. Rothenburger, president of the board of trustees of the college of missions, Indianapolis, Ind., announced in the commencement address which he delivered at the college on June 8, that the college will suspend operations temporarily in view of the present uncertainty as to the needs of the mission fields, and the plans to be adopted in meeting them. The college has, for some years, had under consideration a plan for moving to some university center where its students could have the advantage of advanced courses offered by the relevant university depart-

ments. During the past fifteen years, it has graduated more than 300 students, most of whom have entered foreign fields. "For a long time," says Mr. Rothenburger, "the college has been keenly conscious of a transition in the missionary enterprise. It has been the dawn of a new day. Gradually it has been adapting its policy to fit the changing needs. This it still proposes to do. It will suspend its teaching function until such a foreign policy as will meet the new situation can be formulated by the United Christian missionary society, the number of missionary candidates determined upon and the kind of preparation required. The spirit and the foundation of the college will be carefully and jealously preserved and as soon as practicable the institution will resume its work in the light of the new demands and at such an educational center as will best supply its needs."

BOOKS RECEIVED

The Creator Spirit, by Charles E. Raven. Harvard Press, \$2.50.
English Modernism: Its Origin, Methods, Aims, by H. D. A. Major. Harvard Press, \$2.50.

The Apocalypse of Jesus Christ, by W. J. McKnight. Hamilton, \$3.00.
Congaree Sketches, by E. C. L. Adams. University of North Carolina Press, \$2.00.
The Red Road to Royalty, by L. R. Akers. Revell, \$1.50.
The Christ We Know, by A. C. Gaebelein. "Our Hope" Publication Office, \$1.00.
The Book of Daniel, by James A. Montgomery. Scribner, \$4.50.
Spiritual Values and Eternal Life, by Harry Emerson Fosdick. Harvard Press, \$1.00.
The Advancing South, by Edwin Mims. Doubleday, \$3.00.
A Book of Devotional Readings, edited by J. M. Connell. Longmans, \$2.00.
Starlight in the Dark, by Christopher G. Hazard. Badger, \$2.00.
St. Thomas of Canterbury, by Sidney Dark. Macmillan, \$2.25.
Jesus Only, compiled by B. S. Varjabedian. Homestead Co., \$1.50.
Distributive Justice, by John A. Ryan. Macmillan, \$4.00.
The Religion of Behaviorism, by Louis Berman. Boni & Liveright, \$1.75.
A New Testament, by Sherwood Anderson. Boni & Liveright, \$2.00.
The Silver Arrow, by Earl H. Reed. Reilly & Lee, \$3.00.
Studies in Recent Aesthetics, by Katherine Gilbert. University of North Carolina Press, \$1.50.
Ask Me a Bible Question, by George Stewart. Century, \$1.50.

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PERIL FOR STUDENT Y

(Continued from page 787)

ical. The underworld dance hall, the professional sporting world, and the radio, all leave their impress upon the practices and views of college students today."

Dr. Bickham also places part of the blame on such controversies as have been going on within the churches over the issues raised by fundamentalism. The fight by church bodies on the teaching of evolution is spoken of as "tending to throw the present student generation into a questioning mood in respect to religion and the functions of the church in the modern world." Dr. Bickham also declares that the course of the Y. M. C. A. in Detroit, at the time it rescinded a speaking invitation given President Green of the American federation of labor, has cost the organization heavily in student confidence.

**The 10 Most Important
Religious Books
of 1926-7**

as voted by the Christian
Century editorial staff
described in detail

**[[Three herewith. Three]
more next week]]**

The Story of Philosophy

By Will Durant

ONE of the most remarkable book events in many years is the publication and wide fame of this book, which appeared in the early summer of 1926 and after a record-breaking sale of nearly 150,000 copies, is still well toward the top of the list of non-fiction best sellers.

The explanation of the unusual success of the book is two-fold: First, it covers the field of philosophy comprehensively and authoritatively: Professor Walter B. Pitkin, of the philosophy department of Columbia university, said of the book while reading it: "It is my sincere impression that Dr. Durant's book is the best general writing on philosophy that has been done since Schopenhauer. Before I finish the book I may revise this by saying that it is the best since Plato!"

But second, *The Story of Philosophy* is interesting. George A. Dorsey said of it: "This is the only book of philosophy which I've been able to read from cover to cover without getting mad or bored."

With this double merit of value and interest, this book at once takes its place as the one book—if you must select but one—for your vacation reading. (\$5.00)

Jesus Man of Genius

By J. Middleton Murry

"I do not propose to offer an apology for this book," says the author in his preface; "I wrote it because I needed to write it. The time had come when it had become urgent upon me to make up my mind about Jesus. For reasons which concern myself alone, I desired, if I could, to make him wholly real to myself."

Much more than a man of genius, Mr. Murry pronounces the man of Nazareth. As Reinhold Niebuhr remarks, "the book is thoroughly modern and yet strikingly orthodox."

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My Idea of God

Joseph Fort Newton, Editor

"The number of wistful worshipers at the altar of the Unknown God is very great in our day," says Dr. Newton in his Foreword; "many of them remain in the church, as the thing to do, carrying on by the momentum of memory and habit; but they are sorely troubled about the meaning of life

and the validity of its highest ideals." Such thoughtful men and women are asking: What is God? What do we mean when we use the word? How can we think of God in the light of our knowledge and the shadow of the facts of life? Can faith and science live together, or are they foes? etc., etc.

With a view to helping such perplexed minds, Dr. Newton has gathered together these articles on God by Coffin, Mullins, Ames, Macintosh, Jones, McConnell, and a dozen others. (\$2.50)

The List of Ten

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